





LXXXII AL-INFITĀR

الانفطار

INTRODUCTION

Name

It is derived from the word *infatarat* in verse. *Infitār* is an infinitive which means to split asunder, thereby implying that it is the Sūrah in which the splitting asunder of the sky has been mentioned.

Period of Revelation

This Sūrah and the Sūrah At-Takwīr closely resemble each other in their subject-matter. This shows that both were sent down in about the same period.

Theme and Subject-Matter

Its theme is the Hereafter. According to a tradition related in Musnad Ahmad Tirmidhi, Ibn-Mundhir, Tabarānī, Hākim and Ibn Mardūyah, or the authority of Hadrat 'Abdullah bin 'Umar, the Holy Messenger (upon whom be peace) said "The one who wants that he should see the Resurrection Day as one would see it with one's eyes, should read Sūrah At-Takwīr, Sūrah Al-Infīṭār and Sūrah Al-Inshiqāq"

In this Sūrah first the Resurrection Day has been described and it is said that when it occurs, every person will see whatever he has done in the world. After this, man has been asked to ponder the question: "O man, what has deluded you into thinking that the God, who brought you into being and by Whose favour and bounty you possess the finest body, limbs and features among all creatures, is only bountiful and not just? His being bountiful and generous does not mean that you should become fearless of His justice." Then, man has been warned, so as to say "Do not remain involved in any misunderstanding. Your complete record is being prepared. There are trustworthy writers who are writing down whatever you do." In conclusion it has been forcefully stated that the Day of Resurrection will surely take place when the righteous shall enjoy every kind of bliss in Paradise and the wicked shall be punished in Hell. On that Day no one shall avail anyone anything. All powers of judgement shall be with Allah.



إِذَا الشَّمَاءُ انْفَطَرَتْ^١ وَإِذَا الْكَوَاكِبُ ائْتَرَتْ^٢ وَإِذَا الْبِحَارُ فُجِّرَتْ^٣
 وَإِذَا الْقُبُورُ بُعْثِرَتْ^٤ عَلِمْتَ نَفْسٌ مَّا قَدَّمَتْ وَأَخَّرَتْ^٥ يَا أَيُّهَا الْإِنْسَانُ
 مَا سَعَاكَ بَرِّيكَ الْكَرِيمِ^٦ الَّذِي خَلَقَكَ فَسَوَّاكَ فَعَدَلَكَ^٧ فِي أَيِّ صُورَةٍ
 مَّا سَاءَ ذَكَرَكَ^٨ كُلًّا بَلْ كَذَّبْتُونَ بِالدِّينِ^٩ وَإِنْ عَلَيْكُمْ لَحَافِظِينَ^{١٠}
 كِرَامًا كَاتِبِينَ^{١١} يَعْلَمُونَ مَا تَفْعَلُونَ^{١٢} إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ^{١٣} وَإِنَّ
 الْفُجَّارَ لَفِي جَحِيمٍ^{١٤} يَصْلَوْنَهَا يَوْمَ الدِّينِ^{١٥} وَمَا هُمْ عَنْهَا بِغَائِبِينَ^{١٦}
 وَمَا أَدْرَاكَ مَا يَوْمَ الدِّينِ^{١٧} ثُمَّ مَا أَدْرَاكَ مَا يَوْمَ الدِّينِ^{١٨} يَوْمَ لَا
 تَمْلِكُ نَفْسٌ لِنَفْسٍ سَعًا^{١٩} وَالْأَمْرُ يَوْمَئِذٍ لِلَّهِ^{٢٠}



LXXXII AL-INFITĀR

الانفطار

Verses: 19

Revealed at Makkah

In the name of Allah, the Compassionate, the Merciful.

When the heaven splits asunder, and when the stars scatter, and 11-5
 when the seas are torn apart,¹ and when the graves are laid open,² then
 every person shall know all his works, the former and the latter.³

O man, what has beguiled you concerning your Lord, the 6-12
 gracious, Who created you, fashioned you, proportioned you, and put
 you together in whatever form He pleased?⁴ Indeed not!⁵ But (the fact
 is that) you (O men) deny (the meting out of) rewards and
 punishments,⁶ although watchers have been appointed over you,

honourable scribes, who know whatever you do.⁷

- 13-19 Surely the righteous shall be in bliss, and the wicked shall indeed go to Hell: they shall enter it on the Day of Recompense, and shall never be able to be absent from it. And what do you know what the Day of Recompense is? Yes, what do you know what the Day of Recompense is? It is a Day when no one shall have the power to do anything for another⁸. Judgement on that Day shall wholly rest with Allah.

1. In Sūrah Ar-Takwīr it has been said: "When the oceans are set ablaze," and here: "When the oceans are torn apart." When the two verses are read together, and this fact also is kept in view that even according to the Qur'ān a terrible earthquake will occur on the Resurrection Day, which will shake up the entire earth all at once, the state of the splitting of the oceans and their being set ablaze seems to be as follows: first, because of the terrible convulsion, the bottom of the oceans will split asunder and their water will start sinking into the interior of the earth where an intensely hot lava is constantly boiling up. Coming into contact with the lava, water will dissolve into its two constituent parts, oxygen which helps combustion, and hydrogen, which is itself combustible. Thus, in the process of dissolution and combustion, a chain reaction will start, which will set all the oceans of the world ablaze. This is our conjecture, the correct knowledge is only with Allah.

2. In the first three verses, the first stage of the Resurrection has been mentioned, and in this verse the second stage is being described. "Opening of the graves" implies resurrection of the dead men.

3. The words *mā qaddamat wa akhikharat* can have several meanings and all are implied here: (1) *Mā qaddamat* is the good or evil act which man has sent forward, and *mā akhikharat* is what he refrained from doing. Thus, these Arabic words correspond to the acts of commission and omission in one's life.

(2) *Mā qaddamat* is what one did earlier and *mā akhikharat* what one did later; i.e. the whole life-work of man will appear before him date-wise and in proper sequence

(3) Whatever good and evil deeds a man did in his life is *mā qaddamat* and whatever effects and influences of his acts he left behind for human society is *mā akhikharat*.

4 That is, "In the first place, the bounty and favour of your Beneficent Sustainer required that you should have acknowledged his bounties and become an obedient servant and should have felt shy of disobeying Him, but you were

deluded into thinking that you have become whatever you are by your own effort, and you never thought that you should acknowledge that favour of Him Who gave you life. Secondly, it is your Lord's bounty and kindness that you can freely do whatever you like in the world and it never so happens that whenever you happen to commit an error, He should punish you with paralysis, or blind your eyes, or cause lightning to strike you. But you took His bountifulness for weakness and were beguiled into thinking that the Kingdom of your God was devoid of justice "

5 That is, "There is no reasonable ground for you to be deluded. Your own physical existence itself tells that you did not come into being by yourself; your parents also did not make you. Man also did not come about as a result of the elements combining together by themselves accidentally; but a Wise and Powerful God has composed you into this perfect human shape and form. There are other kinds of animals in the world compared with which your excellent form and structure and your superior powers and faculties stand out in sharp contrast. Reason demanded that in view of all this you should have submitted gratefully and should never have dared commit disobedience of your beneficent Sustainer. You also know that your Lord and Sustainer is not only Compassionate and Bountiful but Almighty and Omnipotent as well. When an earthquake, cyclone or flood occurs by His Command, all your devices and measures fail to be effective. You also know that your Lord and Sustainer is not ignorant and foolish but Wise and knowing, and the necessary demand of wisdom and knowledge is that whoever is given intellect should also be held responsible for his acts; whoever is given powers should also be held accountable as to how he used those powers; and whoever is given the choice to do good or evil on his own responsibility, should also be rewarded for his good act and punished for his evil act. All these truths are clearly and plainly known to you; therefore, you cannot say that there exists a reasonable ground for you to be deluded concerning your Lord. Your own nature is sufficient evidence that the beneficence of the Master should never cause the servant to be fearless of Him, and be involved in the misunderstanding that he may do whatever he pleases, no one can harm him in any way.

6 That is, "You have not been deluded and beguiled by any good reason but by your foolish concept that there is going to be no meting out of rewards and punishments after the life of this world. It is this wrong and baseless concept which has made you heedless of God, fearless of His justice and irresponsible in your moral attitude."

7 That is, "whether you deny the meting out of rewards and punishments, belie it, or mock it, the reality cannot change. The reality is that your Lord has not left you to your self in the world, but has appointed over each one of you honest and upright guardians, who are recording objectively and faithfully all your good

and evil acts, and none of your acts is hidden from them, whether you commit it in darkness, or in private, or in far off jungles, or in secret when you are fully satisfied that whatever you have done has remained hidden from human eye. For these guardian angels Allah has used the words *kirām-au kātibīn*, i.e. writers who are honorable and noble. They are neither attached in personal love with somebody, nor are inimical to anybody, so that they would prepare a fictitious record on the basis of their favouring one man and disfavoring another unduly. They are neither dishonest that without being present on duty they would make wrong entries by themselves; nor are they bribable so that they would take bribes and make false reports in favour of or against somebody. They are far above these moral weaknesses. Therefore, both the good and the bad people should be fully satisfied that each man's good acts will be recorded without any omission, and no one will have an evil act recorded in his account which he has not done. Then the second quality that has been mentioned of these angels is: "They know whatever you do." That is, they are not like the secret, intelligence agencies of the world, from which, despite all their search and scrutiny, many things remain hidden. They are fully aware of everyone's deeds. They accompany every person, at all places, under all conditions, in such a way that he himself does not know that someone is watching him, and they also know with what intention has somebody done a certain thing. Therefore the record prepared by them is a complete record in which nothing has been left un-recorded. About this very thing it has been said in Sūrah Al-Kahf 49: "Woe to us! What sort of a book it is, it has left nothing un-recorded of our doings, small or great. They will see before them everything, whatever they had done."

8. That is, no one there will have the power to save anyone from suffering the consequences of his deeds; no one there will be so influential, strong, or such a favourite with Allah that he should behave stubbornly in the Divine Court and say: "Such and such a one is a close relative or associate of mine; he will have to be forgiven, no matter what evils he might have committed in the world."